

ΛΟΓΟΙ ΑΠΟΛΟΓΗΤΙΚΟΙ.

FOUR
APOLOGICALL TRACTS

EXHIBITED

To the Supreme, Self-made Authority,
now erected in, under the Commons
name of *ENGLAND*.

Wherein is proved,

That their unparallel'd Acts in behead-
ing the most Christian King, nulling the Regall
Office, disclaiming the knowne Heire,
CHARLES the *II.* and declaring
it *Treason* to refell their Errours,

Are diametrically opposite to the Scriptures, the greatest
Opprobrie to Christianity that ever was in the
world; and, without true Repentance, will
either make *England* not Christian, or
no English Nation.

ROM. 3. 16.

Οὐκ ἔστι φόβος θεῷ ἀπέναντι ᾧ ἐφθαλμῶν αὐτοῦ.

By *T. B.* a Conscientious and Orthodox Divine.

Utilitas Proximo, gloria Deo.

Printed in the Yeare, 1649.

APOTHECARY

FOR

APOTHECARY TRACTS

REVISED

To the Supreme Self-made Authority
now erected in under the Commons
name of A. J. C. D. V. D.

Whom it is given

That their unparalleled Acts in behalf

ing the most Christian King, nullify the Royal

Office, discharging the known duties

O. W. A. S. S. the A. S. and A. S. S. S.

is given to nullify the duties

Are diametrically opposite to the duties of the greatest

Opposite to Christianity that ever was in the

world, and without that opposition will

not be able to do the Christian or

the English Nation

From A. S. S.

On the 1st of the month of the year 1794

By A. S. S. a Commission and Orthodox Division

Whom it is given

Printed in the Year 1794

To the high and mighty Combination
at VVESTMINSTER, who stile them-

selves the Supream Authority of this

NATION.

Most Supreme Sirs,

Is neither presumption, nor de-
spaire to vent the truth. To con-
ceal it may be one, or the other.
Wherein your Acts contrary the Scriptures,
I hope 'twill be no treason to tell you, that,
These Tracts are for orderly conversation;
against deviation thence; and presenting
principles of belief, meet with Heresies up-
on every turn.

The Apostles method is followed, and the
Jewels put into your eares, are orient. Nor
is the Author so plundred, but, if you please
to accept, he can promise better. Yet not
to prove, as your Acts do, unparallell'd.

A 2

For

For the reward your Supremacy confers
on them, that cast into the Royall Treasury,
His return is theirs, whose obedience before
Tyrants was passive.

'Twas the lot of righteous blood doing
well, to suffer ill. Nor doth he, who de-
sires to follow his Master unto the durable
happinesse, expect other.

He, that is zealous, for the Lords sake, to
doe your Supremacy this faithfull service,
will, by the grace of God, be

No Changeling,

MAY, 30.
1649.

T. B.

Λόγοι ἀπολογητικοί.

FOUR

APOLOGICAL TRACTS

EXHIBITED

To the Supreme, Self-made Authority,
now erected in, under the Commons
Name of, ENGLAND.

I. P. T. 2. 12

Submit ye therefore to every humane ordinance of man for
the Lord's sake.

TRACT. I.

The method of the Apostle is, a *thesis* and *hypothesis*,
from the general to the special: Having set
forth a Christian life in profession, and man-
ners; he exhorts unto a proficiency therein.
As if evil were not laid aside unless we grow
in goodness to salvation.

It is requisite also that the strength proceeding from the
reasonable milk of the Word, should appear unto evil doers.

Unto

Unto them; that they, by our works convicted, may glorify God in the day of visitation.

That's the summe of what's before. Now he descends unto particulars: whereof obedience to Superiours is the first. And first, because first to God, in the first Table; and in the second, to the King first.

The proposition is, that ye be subject to every order of Magistrates, whether excellent, or mixt.

Your selves are the subject, ye: submission is the predicate, submit: all power the object, unto every humane ordinance. This is all, and to this all are perswaded with an illative, therefore; For the Lords sake, therefore submit ye to every humane ordinance.

The illative, *ουν* therefore, from the former verse goeth unto *δυναμις* in this: and proclaimes the Lords honour in every part of the Text. The subject, predicate, object, all must be united in, and for the Lord.

As if we could not be true Christians, and not obedient; nor truly obedient, and not unto every humane ordinance; nor all this, and not, *δυναμις* *αυτου*, for the Lords sake.

The Lords cause then in hand tells us why St Paul Rom. 13. 1. Tit. 3. 1. and St Peter here are so vehement in the commendation of this duty.

For the Lords sake it is, that his dignity be not detracted. At stake it was, and misprision, great as ever; might well bring forth jealousies, and fears: Especially, the enemies of the Gospel being conscious that Religion is a surpassing pre- tence in Rebellion.

On this principle the Jews, and Gentiles, had a sinister opinion of the Evangelicall Law: They supposed this, against the rule of God and Nature, it gave liberty of non-subjection unto Princes.

Of this Christ was tempted by the Herodians, Mat. 22. 17. The Apostles after, and many of the Disciples being Gentiles were suspected much by the Romans.

For in the dayes of the tribute the seditious whereof Judas Galilee was head, made to the infamy of that Country such unnaturall Schisme, Acts 5. 37.

He held obedience slavery, and therefore the Jews and others, branded the *Galileans* with disloyalty.

Yea, the Primitive Christians were, as they accounted Emperours; as Emperours; the enemies of Christ, by raging tyrants cruelly tormented, and persecuted violently.

The very ground of those bloody times was the jealousy of an inconstitence between obedience, and Christianity.

'Tis the report of *Justin Martyr*, *Clement*, *Alexanderinus*, *S. Augustine*, and the Fathers generally, upon the truth.

Just. Apol. 2.
Clem. Strom. 4.
Aug. in Psal. 118. Ser. 31.

S. Chrysostome, notwithstanding this, termed their doctrine reprehensible, that under pretext of Religion drew inferiours, contrary to the *obediencial Law*, from superiours.

His reason is to the purpose: For thereby occasion is given unto Infidels, *adversum nos optine oru, iniquasq; calandate*, to open their mouths, and loose their tongues against us.

Chrys. in Tit. 2. 9. Ser. 4.

Christ therefore, and his Apostles laboured to dispossess the Jews and Gentiles of this humour.

He would have Tribute paid to whom its due; *Mat. 22. 21.* and they prayers made for Kings, and all that be in authority, *1 Tim. 2. 1. 2. Nag. iuxta Reges Deum colamus*, nor did those Kings then worship God.

Chrys. in 1 Tim. 2. 1. Ser. 6.

The Christians after never minced this. Whose zeale was fervent, they continued constant thereto.

Tertullian unto *Scapula*, the President of *Africa*, writes thus: *Tertul. ad Colimus Imperatorem sic, quomodo & nobis iter, & ipsi expedit*, at hoc *Scap. chap. 2.* *statum a Deo secundum, &c.* We worship the Emperour so, as is both lawfull for us, and expedient for him, as man the second from, and lesse then God only.

And *S. Augustine* asketh, *in quo Christiani non sum terrenis Regibus obsecuti*. Wherein Christians are not obsequious unto temporall Kings.

Aug. in Psal. 118. Ser. 31. 2. 2. 11. d.

They yielded the honour of reverence to their persons, of obedience to their Laws, of patience to their punishments, of maintenance to their estates, and of fidelity to their Crowns. *Quod debition non reddiderunt*. What was due, that they rendered not.

Never was the doctrine of the peoples arming against their Prince cryed up till late years by *Jesuites*, *Arminians*, *Puritans*,

tans, Libertines, Novilists, I know not what to call them, Devoute Athiefts.

And never till within this halfe year, and no where, (saven in England, was Antichristianisme at such height, as to make justice murder the King, enact the Kingly office null, and the upholders thereof Traytors.

'Tis high time then to stir with tongue, pen, &c. even for you also ye learned, and holy Assembly of Divines high tione. Who value Religion, and have any courage for the truth fear not to die the sword with your blood, and turne the edge thereof with your bones.

Cause there is, and who observe that, ^{vm}, therefore looketh backward, and forward, may find it just enough.

First, in the former verse: The *Gentiles* are convicted by our good works: this work therefore, as first in the Law, should be well done, that they may glorifie God in the day of visitation.

Rom. 13. 1. Secondly, in this verse: The Lord is the Author of such ordinance, and not the people: Obedience therefore ought to be pay'd for the Lords sake, according to his will, not their rule.

Thirdly, in the next verse; Magistrates are ordained for the punishment of the bad, but to reward the good. For the punishment therefore of evil doers, and the praise of them that do well, let the higher powers be handled reverently.

Bring these together: He is a dishonour to God, a scandall to his profession, and an offence to the very *Ethnicks*, that professing the Gospel by his works dissolves the Law, which Christ came to fulfil.

In Tit. 2. 9. Sermon 4. *Non ex verbis dogmata, verum ex ipsis rebus & vita Gentiles iudicare consueverunt.* For it was not the *Gentiles* custome to judge our tenets by words, in deeds, and life it was, so Saint *Christostome*.

And do not the *Jewes*, *Turks*, *Heathens*, and all sorts of Christians, that are not in order with the prime abettors of Antichristian Democratic, object our grosse breach of nature.

And well may; For if Christ be Lord of Lords, and King

of Kings, 1 Tim. 6. 15. they that in the name of the people deposed, beheaded their most Christian King, that assume the Supreme Authority as the peoples Representatives, proclame the right Heire to the Kingdome, CHARLES the Second, and all that adhere to Him Traytours, do so much as in them lieth to overthrow the dominion of Jesus.

Wisdom saith, by me Kings reigne. Prov. 8. 15. Jesuited Anabaptists, Franchised conlistorians, and Scottized zelots will have the people constitute their King. Lucifer would be exalted above God, and these are high to dethrone Christ.

Take heed: Christ is a stone, and rock of offence. Who fall foule on him, on them falling he grindes to powder.

'Tis Objected the King was a Tyrant, &c.

Ob.

A Tyrant, and his mercies over all His works? *Non bene conveniunt.* Yet grant that King Charles the First of blessed memory had been a Tyrant, an Infidell too, were not we by the law of God, of Nature, and Nations bound to acknowledg Him, as King, Gods Vicegerent, and our dread Sovereigne?

Sol.

But He next under Christ was the greatest defender in the world of the true Catholike faith, His conversation every way answerable to His profession, and His wisdom sufficient to be in all causes, Ecclesiasticall, and Civil; Supreme Moderatour.

In both fortunes the same still. In His life, and death He so well trod the steps of our Jesus Master, that His parallel, since Christ, will not be found in the Chronicles of the Kings.

Who then fell from Him either in respect to His person, or in obedience to His just Commands, cryed up a Malignant party to the taking away of His life, and still pursue their bloody designe against His successour, and all faithfull Subjects, have denied the Lordship of our Saviour, and without repentance provoked Gods wrath to the ruine of their owne soules. Rom. 13. 2.

Can ye remember the Oath of Allegiance, of Supremacy, the Protestation, your Covenant also to maintaine

His Majesties Royall Person, and Dignity? And may ye think it stands with Protestants to turn Priscillianists, or be forsworn under a colour of Religion?

Can ye make use of the Kings Colide with a quiet Conscience, and not learne of our Saviour, by the Image there, to give *Cesar* his right? Can ye read *Carolo Dei gratia*, Charls by the grace of God King, &c. and yet thrust God from the throne, and set up a supremacy, *Gratia Populi*, By the grace of the People?

Who hath bewitched you that having eyes ye see not, nor heare with your ears, nor perceive with your understanding?

The Lord enlighten your minds; and direct your judgements, conforme your wils, and mollifie your hearts that ye fall not into a reprobate sense.

Where His
Majestie was
in Person.

Bound therefore to obey God rather then man, I dare not assent to them that raised, and maintained forces, which at *Edge-bill*, *Brandford*, *Gloucester*, *Newbury* the first, *Banbury*, *Lisibhel*, *Newbury* the second, and *Naseby* Fight, for the Lords sake endeavoured to destroy the Anointed of the Lord: which, when afterwards His Majestie went from *Oxford* unto them, kept Him almost three years Prisoner, then accused, tried, condemned, and on the thirteenth of *January* 1648. beheaded Him: which have now made an Act to deprive the late King's Heires of the Crowne, Voted Regality uselesse, erected a Free-state, stiled the Commons the supreme Authority of this Nation, and declared it Treason to thwart their proceedings any way.

Stand amaz'd ye Heavens! and tremble O Earth! I am a Christian, and Orthodox, no blind Zeloe, nor Apostate. In *arcum eorum ne ingreditor anima mea* Into their secret be not my soul come; my glory be not thus joyned with their assembly: For whose eyes was vehement and furious druell, Abraham pronounced cursed. *Gen. 49. 6, 7.*

Yet I according to my vow shall even be ready in their assistance, who having Authority expect a blessing of God, and would not be upbraided with the unfaithfulness of the *Manichees*, to hunt those *Foxes*, that pretending to support, undermine the Church. & The

The most zealous of them are Adamites, Catharists, Donatists, Libertines, Anabaptists, Antinomians, Brownists, to whom Supremacy is Popery, and Magistracy, under God and the King, Tyrannie.

Had they not a *noli me tangere* on the lip, their discovery would be difficult. For as S. Bernard saith, *boni videri, non esse; mali non videri, sed esse volunt*; they will seeme and not be good; and not seeme, and be evil. *Oves habitu, astu vulpes, actu lupi*; sheep in habit, in wiliness foxes, wolves in cruelty. Bern. in cant. Ser. 66.

So cruell and prevalent, that if God prevent not, they'll still uphold the power they have purchased to equall the Crowne and the Coulter: That they will, or make England as waste as the Palatinate in Germany.

My heart bleeds to mind whereto these men tend; and wherein our Religion suffers by them.

Obedience unto Superiours was wont to Apologize before Tyrants for Christianity: But obstinacy now in Rebellion, & preparation in tollerating all manner of impieties to sustaine it, *indignam infidelibus calumniandi ansam præbet*; unworthily gives the Infidels cause to caluminate Christians, and despise Christ our Lord. Chrysost.

Whereat the world must beleeve the professed Justitaries aime, I am sure and the event shewes, that the resisting of Regall power, is not the way to convert, or reforme.

No such way in the Laws of the Kingdome, and in the Gospel no such. What's edified in Monarchy is demolished by Anarchy. *1 Tim. 2. 1, 2.*

For 'tis well known that peace subsists not without Authority, nor can the essence of a Kingdome well be without peace.

Nay Religion seems lost, when the people are at a loose: Or how shall a Pagan seeme our profession right, when in a confusion of opinions too many contradict the principles of Christianity.

So he that would be a good Christian, doubts what Christian to be.

For this cause, even that Religion may flourish in peace, I, by the divine assistance, shall never forget my Allegiance:

And

And when I can no way else fully, fully I will expresse it unto the Lord in my prayers. Because I know that this is good, and acceptable in the sight of God our Saviour. 1 Tim. 2. 1, 2, 3.

Blessed Lord, restore the right Heire of this Crowne to His Kingdom, and proper Dignities. Turne the hearts of those which are against, unto Him, and returne Him in safety, and peace unto us. Be so propitious, that under Him we may live a quiet, and Godly life to thy glory, and our comfort. In thy mercy look upon us: blot all our sinnes out of thy remembrance, and from thy beavie judgements good Lord deliver us.

I beseech you animadvert what summarily I shall represent in this Character. And God grant, that seeinge ye may have will to enjoy the truth.

True Christians, if through ignorance, or infirmities they chance to give a scandall at home, or abroad, of purpose will never. Because thereby they may, to the dishonour of the Lord, both thrust some from, that are in, and keep others off, that would come to the truth. Whereof at the first planting they were, and still are suspected, they be resolved to clear themselves before the world from the least tincture of disobedience. And so constant thereto, that the prime seminatours of this calumnie, the *Jews*, and other enemies of the Gospel, might be evicted by seeing such unchangeable sincerity. For it being the glory of God they aime at, 'tis their zeale to have the very infidels glorifie him either here willingly by their conversion, or hereafter by acknowledging his justice in their confusion. In this they are superiour to their adversaries, and conquer them, who would be their tormentours. Having good counsell for an honest conversation, they want no faith to hold them to it. And so close, that, who back-bite them as evil doers, may magnifie God in the day of visitation. Believers apprehend this, and having the knowledge will not be without the practice.

Ye would of that kind be esteem'd all. Let the Apostle, therefore have his desire; follow his advice; put to silence the ignorance of foolish men. For the Gospel sake; because ye are Christians; for the Lords sake, whose Christians ye are, submit ye.

TRACT. II.

Yee

IN the first verse of the former Chapter, this Epistle is directed to the Elect, that dwell here, and there, as strangers.

Understand thereby the Church-militant. For *επιστοι-
δουσι* are those, that be in a strange soile. And such we account the Saints on Earth. They have no continuing Citie here, but seeke one to come. *Heb.* 13. 14.

Whose conversations are in heaven be pilgrims in this world. So *Jacob* stiled himself, *Gen.* 47. 9. and so did *David*. *Psal.* 119. 19.

Διασπορῆς dispersion also suits well with the Church, that is not confined to any certaine place, but scattered over the face of the earth.

Whom Christ congregateth, such are the sonnes of God. *John* 11. 52. *Ab Oriente ad Occidentem, hinc & inde colligendi*, from the East unto the West, hence, and thence gathered. The dispersed of *Israel*, *Psal.* 147. 2. and *Isa.* 56. 8. are, *secundum spiritum*, the household of the Lord.

They therefore that restraine, ye, to the *Jewes* onely, in my opinion, mistake the Text.

For though *St. Peter* were the Apostle of the *Jewes*, and did for the most part teach in *Judea*, yet it cannot be gainsay'd, that he in penning had regard of the whole Church.

And if we observe the tenth verse of this Chapter, or

the third of the fourth, it's apparent that he includeth the converts of the *Gentiles*.

I blame not thier piety who here point out the *Jewes*, But doe ye what ye can; all your sophistrie shall never carry you off hence without Rebellion.

The sense being thus generall 'tis evident, Yee, reacheth so farré as, *πᾶσι ψυχαῖς*, every soule *Rom. 13. 1.*

Every one exempteth none. *Jew*, and *Gentile*; Ecclesiastike, and Laike; Whosoever ye are, or whatsoever ye would be, ye must be subject every one.

'Tis certaine our Saviour, when he said givee to *Cesar* the things that are *Cesar's*, spake as well of the high Priests, Scribes, Pharises, *Patriarch Peters*, and the *Selfe-made Representatives*, as of the people, *Jews*, and *Pagans*. *Mat. 22. 21. Luke 20. 25.*

Wee, for our parts, dedicated by Baptisme, taught in the word, and fed at the Eucharist, have offered our selves living sacrifices to the Lord. Whose Covenanted we are, his observants we ought to be.

Tertul. de Idol. c. 15. *Satis præscriptum habemus, saith Tertullian, we Christians have it sufficiently prescribed, in omni nos obsequio esse oportere subditos, that we in all obsequie ought to be subject unto Magistrates, both Princes, and Powers.*

Chrys. in Rom. 13. Ser. 23. Aug. in Psal. 118. Ser. 31. Bern. in Ep. 42. *Sive Apostolus, sive Evangelista, sive Propbeta, sive quisquis tandem fuerit: Whosoever thou art, whether Apostle, or Evangelist, or Prophet, thou owdest this subjection, so Saint Ghrisostome. Saint Augustine, Saint Bernard, &c. concur in this.*

Whosoever thou art implies Christian ever. If the Apostles, Evangelists, Prophets, or any else were not freed from subjection, how dare ye, who call your selves the Commons of *England*, render your selves the Supreme Authority. Doth ambition, and covetousnesse make you presume? or are ye Apostates, or Atheists ye?

Survey Antiquity, and your Independency will no where be found, nor your Democraticall Presbyterie.

S. Paul

S. Paul appealed unto *Cæsar*, Acts 25. 11. The Martyrs, Confessours, and devout Bishops never pleaded immunity from superiours against their persecutours.

Nor can the Bishop of *Rome* in his usurpation, nor ye, and your Sectaries in yours, quit your selves of Antichristianisme.

Nor are ye, whatsoever is pretended, so far, as ye make the simple people beleieve, from Popery herein.

What *Bellarmino* urgeth for his Holinesse of *Rome*, ye argue for your selves. If directly ye may not, ye will indirectly be Supreme. *Bellar. de Pontif. Rom. l. 5. c. 1.*

Your Preachers too aspire unto that height all. *Temporalis potestas Spirituali merito subicitur*, 'tis very meet, say they, the Temporall power should stoop unto the Spirituall. Every one therefore contends to be so absolute within his circuite, as the master in his family.

Good God : what a world of Supremacy shall we have? *Knaxes* pupils governe the people, teach them to regulate the Nobles, and both make the King nothing.

Such doctrine as most adverse to the Scriptures, and Lawes of the Kingdome, whosoever vented, before these times, were found worthy to be rewarded at *Tyburne*.

Yee, then excludes none. Not the Queene ; She hath no such priviledge, no, nor any, save the King, of the Royall Progeny, nor the Nobles, nor Favourites, nor Delagates, much lesse those that are in office by them.

Who come not within the verge of Regality are exterminated the lists of Christianity. Christ hath no Kingdome if he be not King : nor are ye his, and not under his polity.

No sound Christians then that countenanced the people, and the meanest of the people too, with foule hands to touch the Lords Anointed. But with those hands

who beheaded Him, and by their force disinherited His, are the high despisers of Christ the Lord.

For no man contemnes, *potestatem humanum*, the power of man, *nisi qui prius divinam contempsit*, who hath not first contemned the power of God.

Because the feare of God, and honour of the King, *verse 17.* are so united, as not to be separated, and both prime in the two Tables of the Decalogue. Disobedience to either makes all, that follows after, nothing.

That the Lord is dishonoured when the King is rejected is plaine. For the conspiratours with *Chorah* were in conspiracy against *Jehovah*. *Numbers 27. 3.* And the *Israelites*, that withstood *Samuel*, withstood the Lord. *1 Sam. 8. 7.*

Nor that without a dire judgement. In the following verses they are slaves, and plundered to the purpose. *verse 11, 12, 13.* Who resist Authority acquire to themselves damnation, *Rom. 13. 2.* Either temporall here, or eternall hereafter. *v. 4.*

Indeed 'tis usuall, and not unholosome for the hands sometimes to rub the head: yet for the feet to spurne at it, is to throw the whole body downe. That is not so much naturall, as this much against Nature.

Were there a parity betwixt every Member in the body of man, what decency, or state would there be? That epitome of beauty now could be no other save a lump of rudenesse then.

Can we possibly suppose no superiours, no inferiours, and not imagine every one in his humour, and that the humour of every one would bring all into confusion? God is the God of order, and he will have us orderly, or not have us his.

They are within the compasse of Manicheisme that admit no Magistrates. *Bucanani*s they, that set up, and pull them down at pleasure. *Browni*s, that like no subordination, save in female captives to themselves.

Aerians

Aerians that will not submit unto Bishops. Papists that subject Kings to the Episcopall See of Rome.

I am astonished, and see not how to decipher Commons and Supreme. To unite them would reconcile contradictories. Humorists they, that loving superiority take it not of God, nor by humane Ordinance. In an innate pride, expecting the dependency of others, will be without dependency themselves.

Strange Monsters these, and the peace of our Church finds, and feels store of them. Contumacious ye must be obeyed. For ye will, because ye will controul; and your provision shews ye had rather not be, or be no Christians, then be denied.

Witnesse your unparallel'd Act of Regicide: your other of disclaiming His most Sacred Majesty the King: and your other making it Treason to reprove your errors.

What ye have done must be buried in silence, or the Speaker shall be sent silenc'd into his grave.

God saith, *Cry aloud, spare not: lift up thy voice like a Trumpet, and shew my people their transgression,* Isa. 58. 1. Ye say, if thou speak, or stir, a Traitor thou, and shalt die the death.

God may destroy soul, and body; your Omnipotency cannot. Royalists therefore, according to our Saviours counsel, fearing him, will never be afraid of you.

What Antiquity, and Authority ye, and your Teachers have, for your undoing-doings, I see not: Unlesse ye will milconstrue S^t *Gregories* saying of *Mauritius* the Emperour in an Epistle to *Theodore*. *Deus ei dominari, non solum militibus, sed etiam sacerdotibus, concessit.*

Lib³ Ep. 64.

Which, without pointing, and not regarding the Fathers sense, may for you be read thus.

God hath not only made the Souldiers, but the Priests also to rule over him.

This is as good for you as any thing I can allow: and if this be heeded, 'tis bad enough. For the truth is, S^t *Gregory* theretels, that God hath given the Emperour dominion, not only over the Souldiers, but over the Priests also.

If better proof be produced on your side, ye shall gain the victorie, and we will sustein the losse.

I am, that I am, by the grace of God, a knowing Christian, and therefore most strictly tied to the order of Christs Kingdom. For me to hand the bringing in a contra-distinct member of Government, viz: Democracy to his Church, were Apostasy from the same.

It cannot stand with the honour of the Lord to applaud the nullifying of his Ordinance for the peoples sake. Your deposing, and beheading of Gods Vicegerent; your arming against his right Heir, and pronouncing it Treason to assault Him, is no authority for me to subscribe your Acts.

Lord! who have hitherto, for thy sake, been constant

to

to thy expresse command, enable us ever, I humbly beseech thee, to be zealous for, and firm to thy truth. Let not any losse, either of goods, libertie, or life, fright us from that obedience, wherein we are disciplined by thy Word. Thy Word may not be lengthened, nor shortned may thy Word be. Whereto we are tied, hold us sure to it. From the sin of taking from, or adding too, Good Lord deliver us.

True Christians do not lengthen, nor dare they shorten the Law. The fifth Precept binds every one of what kind soever, Jew, or Gentile, unto obedience to Superiours. They know, that who transgresse here, never go home with their submission. If others promise gain by shaking off this yoke, they answer, the principall will be lost. For if he love not God, that hates his neighbour, how can he obey God, that disobeyes his Ruler? On this ground what e're they be, Princes, Lords, or Commons; Judges, or inferiour Officers: Arch-Bishops, Bishops, Priests, or Deacons, each one of every degree meet in one centre of Loyaltie unto *Cesar*. Nor will any of them go a sinister way to get immunity: nor think themselves in bondage, because they are in obedience. Nay to be alwaies in obedience, that they may never be in bondage, is their wisdom. The Word is true, and they have faith therein: *Who resist, receive damnation*. Yet not so much the fear of judgement, as the hatred of disloyaltie ties them. Before truth they see
carried

carried the perfection of virtue. Who fail in that look not after this.

Shew ye therefore, and every one, wheretoe ye tend. If unto peace, be sure to keep the tearms of peace. Let not ambition reign, nor covetousnesse any longer. Who is your head, for Christianities sake, comply with, in honour unto him. Murmure not, hate not, envy not. For the Lords sake submit ye.

TRACT. III.

TRACT III.

Submit.

THERE is no difference in the translation of this word. The *Vulgar*, the *Syriack*, *Arias Montanus*, *Erasmus*, *Beza*, &c. render it alike.

Subditus, or, *Subjectus* estote: that is, acknowledge, honour, obey, and pay all duties. All, not some, and not others.

I know not what we possess, wherein Princes hold not a propriety. Our fortunes are expended, our lives laid downe in their service. Who are next unto God, next to him, and for his sake we ought to leave all in obedience unto them.

Nor all, *Corpore tantum*, outwardly onely, but *animo* still, according to the will of the Lord, in, and for him. In, and for any other respect, is close Rebellion. *Ex anima* then, with the mind, and inward affections. *Omnis anima*, every soule must doe it. *Rom. 13.1.* 'Tis the soule makes all right.

Nam ad oculum, sed ex corde, the same Apostle requires it, not with eye service, but from the heart. And with a single heart, as unto Christ, fearing God. With good will too, serving the Lord, and not men, *Ephes. 6.6*, *Colos. 3.22*.

Nor thus including the inward man do I seclude any externall duties: teach I do, that without the internall, the outward payments are not perfect. They proceed either from the fear of punishment, or from hypocrisie, &c. not from the love of justice.

How just then are ye, the Grandees of this time? Ye took Oathes, made Vowes, entred into Covenants to preserve the Honour of our late Kings Majesty: yet gaining, under that pretence, an opportunity, to make your selves high, and mighty, and inhumanely ye butchered how many of His Loyal Subjects also, and politickly, violently, deadly pursue the sacred Relicks of that ever glorious, and blessed Martyr, St. CHARLES.

God ye fear not, and yet, whom ye obey, you would seeme to

D

I

I beseech you give me leave to distribute, *absque negotiorum* *impartiali* the truth.

The whole man should goe, and cheerfully, or this submission is not right. No, not to our Enemies right.

The Christians ever thought so, or else the Church had not so increased by the bloud of the Martyrs.

Tertul. ad
Scip. c. 1.

Witnesse *Tertullian*, *Magis damnati, quam absolui gaudemus*, who, in the behalfe of the Christians, declared to the persecuting powers, that the whole man was so composed unto subjection, that they rejoyced more, being condemned, then absolved.

Cypr. Epist. 9.

St. *Cyprian* knew not, *Quo preconio vocis exornare*, with what Eloquence to set forth their couragious mindes, as he writes unto the Martyrs. *Tolerastis durissimam questionem*, you have endured a hard task, even unto Glory. Nor have ye yeelded unto torments, *Sed vobis potius supplicia cesserunt*, but the torments rather yeelded unto You.

August. de San.
Ser. 47.

And St. *Augustines* counsell is that we especially should imitate God, and the blessed Martyrs in humility, and love toward our Enemies.

Chrys. in Rom.
13. Ser. 23.

The reason of this St. *Chrysostome* renders thus. *Nunc vita abscondita est cum Christo in Deo*; now our life is hid with Christ in God: Our time of Honour is not now.

Or, if you will, because God doth accept of this as the best. The best for us, and for him the best. For in Obedience was our Salvation perfected; and through it his glory appeared in the full.

What Christ hath done for our sake, we may not deny for his. Unto full glory then, our submission should be full. Full in all the faculties of the soule and body. The whole person enjoyed must performe it whole.

And so far ought this subjection to goe, as there is commission to command. Not to Civill Causes onely in the Second Table, but to Religion also in the First.

To both, that we may have a quiet Common-weale, and a conformable Church. For the Church is, in Republick, in within the Common-weale. If there be perfidiousnesse in either, the hazard is common.

Nor

Not in all causes absolutely: In all that are in analogie of the truth is our submission commanded. When this rule is broken by any Over-power, we have no authority to obey.

Hic sanè contemne potestatem timendo potestatem: In this case August. de verb. Dom. in Mat. Ser. 6.
by fearing the power of God, feare not the power of Man, saith Saint *Augustine*.

We see Degrees in Humane affaires. The *Curator* commands, and 'tis done; yet the *Praconsul* hath commanded the contrary. The power here is not aviled, a greater is observed. Nor ought the inferiour to be offended, because the superiour is preferred.

So if God prescribe one thing, and the Emperour another, what think ye? Is not the Tribute paid whilst we are obsequious unto God?

Humane Ordinances have power in that our part, which pertaines to this life: Of our faith unto life eternall no power.

Duliam, Tribute, Reverence, Love, &c. we give; *Latri-* August. in Rom. prop. 72.
am, or Religious Worship wee doe not, wee may not unto them.

Be they Pagans, Hereticks, &c. and we by naturall, or voluntary obligation, or otherwise, under them, this civill obedience is their due. To whom Christ gave the example, in that we will follow him.

True, in Temporall matters; but in Ecclesiasticall, What owe we? Who know not the Truth, shall our Obedience commend their Errors?

Object.

No, I say not so. Wherein their precepts may not be followed, our obedience must be passive.

Solut.

Daniel will goe into the Lions Den, and the three Children endure the fiery Fornace. Not that they wanted power to resist; for they were very high in place, and had great commands. Dan. 2. 48, 49. & 6. 2. Their conscience of obedience unto the King humbled them to such durance.

In what Records (I pray) find ye the Primitive Christians either brandishing the Sword, or venting Obloquie against Superiours? Your practice in these times cannot be derived thence.

Iust. Mar.
Apol. 2.

Justin Martyr, in an Apologie for the Christians, earnestly beseecheth the Emperour, *Antoninus Pius*, *Lucius Caesar*, and the Senate of Rome to undertake their Cause, *Quid quod Verum, tum quod Doctrinam*, as well for Doctrine, as for Manners.

Iust. Apol. pro
Christ.

Athenagoras in his Legation Petitions the like of *Marcus Aurelius Antoninus*, and *Lucius Aurelius Commodus*.

Tert. in Apol.
ado. Gent. c. 1.

Tertullian held it fit, that the Rulers of the Romane Empire should publicly examine, *Quid sit, quid in causa Christianorum*, what was evident, and might stand with Conscience in the Christian Cause. Or else, that the Truth should be permitted, *Oculis via ad amorem pervenire*, to come unto their eares in the private way of close Letters.

And the Ancient Christian Church did implore, *Alexandrum Adrianum Imperatorem*, the assistance of an Ethnike, *Adrian* the Emperour, against *Samosatenus* the Heretick, who would not obey the Synod of *Antioch*.

'Twas otherwise with us: Our King *CHARLES* the First, of ever blessed Memory, was the most zealous Defendour of the true Christian Faith: Our Petitions had free passage unto Him: and His Grants were larger then Ye at first could desire. Not in temporals only, but for a reformation in Ecclesiasticall also.

'Twas otherwise with us, then 'tis now; and it might be now as it was, if ye would, in a sense of this distracted Kingdome call home, and submit to Him, who every way is His Fathers expressse, *CHARLES* the Second.

I know not wherein we may complaine of them; unlesse their sincere Religion, tender Conscience, care for the Glory of God, Peace of the Kingdome, Lawes of the Land, Rights of the Parliament, and Liberty of the Subject be grievous unto us.

If any of these excellencies flie, 'tis the impetuous disobedience of the Religious Atheists chaseth them away.

Object.

But suppose a Tyrant, an Apostate, &c. Were over us, is there no remedy?

Solut.

There is remedy very much, and good. *Perfwading*, Jer. 22. 2.

Dis.

Disfranching; 1 Sam. 24. 3. *Reprehending*; 1 King. 18. 18. *W*

Not this much for every one; for the Fathers of the Church,
and Nobles of the Kingdom there is; 1 Sam. 24. 9.

For every one enough; meaner or mighty may flie: 1 Sam.
19. 10. Yet this, and the other three may misse the aime.

For neither did Zedekiah regard *Jeremiah*; 2 Chron. 36. 12.

Nor *David*, *Isab*; 1 Sam. 24. 4. Nor *Jarobeam* the Prophet,

1 King. 13. 33. Nor could *Uriah* escape *Jehoiakim*; *Jerem*.

26. 23.

Never-failing helps there be, and none debarred them. *Preces*
& *Lachryma*, Prayers and Repentance are the weapons of the
Church.

The Old *Israelites* knew no other, *Exod* 3. 7. 8. nor other the
Prophets, *Mic* 7. 9.

The Apostles, and Martyrs used these, as the onely preva-
lent: the Primitive Fathers cryed them up, and no Orthodox
Christians ever held the Sword lawfully drawne against their
Prince.

With Prayers and Tears, we must; *Aliter nec debet, nec possum*
resistere; I may no other way resist, said *St. Ambrose*.

'Tis sinne in, causeth en will raight over us. Expunge, we that
by contrition, and, when our petitions are preferr'd, God will
either turne such a Kings heart, or take us from him, or him from
us, or induce us with such patience, that for his Glory, our Suffer-
ring shall be as nothing.

I doe not utterly with the *Marcionites*, *Tertullianists*, and Old
Anabaptists condemne all War, or use of the Sword. The use
thereof, in the hands of the New *Anabaptists*, and other Sectaries,
against our lawfull King I doe.

Who denyed the Authority of Magistrates in matters of
Religion were *Donatists*; and those that will have the Doctrine,
and Discipline of the Church determined by a Like party, are
Brownists.

Who can take and leave, or regard Superiority no longer
then inferior, scorn them, Division among the *Hollers*.

Who deny Martyrdome for the Name of God are *Epistidians*,
Wosticks; and who commend Martyrdome, but will not un-
dergoe it, are *Heracleonites*, or cold Protestants. Who

Iust. Mar.
Apol. 2.
Tert. Apol. 37.
Aug. Psal. 124.
Cyp. ad Dam.
Ambros. cont.
Auxent.
Greg. Naz.
Orat. in Iul.
Bern. Epist. 21.

Who combined to maintaine them against our late most gracious Sovereigne, and persist still against his lawfull Successour, are with the evill one in association against God.

Nor shall I cease to be so minded toward such men, till it be manifest that God did ever prosper Rebellion, or in the end not notoriously punish Rebels.

Wherein I have been brought up, in that sound doctrine of Obedience, I, by the helpe of God, am, for the Lords sake, resolved to die.

Blessed Saviour! I confesse that my sinnes in this inundation of transgressions have swelled high. Yet I know that one drop of thy blood is sufficient to purge so many worlds of sinners, as there be sinners in the world. Not despairing therefore of thy mercie, I pray, that where sinne doth so abound, thy grace may superabound to thy glory. Humble me more and more, and all thy people, by true repentance. Remit all that is past, and give us assistance to be cautious for the future. From evill, and from everlasting damnation, good Lord deliver us.

True Christians to the powers ordained of God acknowledge obedience due. Their first Service payd unto him they faile not in performance of the next. Outwardly, inwardly, their whole man is active in sincere Allegiance unto the King. If his Supremacy, or any set up by him presse commands contrary to the divine precepts, observing these they'll patiently endure the wrath of the other. Reviling, Imprisonment, losse of Goods, of life too, whatever happen, whose mindes are humble, their shoulders will beate the burden. And stoutly without wearinesse, without murmuring. They can kisse the rod, because it is Gods, to their amendment, or for the tryall of their faith; But dare not entertaine an evill thought, much lesse extend their hands against the Lords Anointed. Be he cruell as Herod, or an Apostate like Julian, they disciplined in the Kingdome of Christ, will

never sinke under his Crosse. Submissive they, and faithfull still : Yet who are in fittest place, Fathers of the Church, and Peeres of the Kingdome, will exhort, dehorte. rebuke, reverently, judiciously, closely. If neither doe prevaile, they, and who cannot be so bold, may escape by flying. These used produce not alwayes their desired event : Other Armes there are, Prayers and Teares, with them they conquer ever. Such be their oppositions, and onely such ; because the lawfull onely. Who have gone beyond these, are in Scripture made examples of ire.

Contend then against the evill the right way with Gods blessing : not with violent hands for fear of condemnation. Who first rebelled, his reward was hell. Hell ye would not ; and will any of you rebell ? Who dares not come neere the Devill in the one, abhors to be like him in the other. If therefore ye have any regard of your soules, for the Lords sake submit ye to every humane ordinance.

TRACTS

never shake under his Cross. Submitting they, and faithful still:
 Yet who are in first place, Fathers of the Church, and Bishops of
 the Kingdom, will exhort, debate, rebuke, reprove, judge,
 chastise, if need be, privately, and who can be
 so bold, may escape by flying. Their word produce not always
 their desired event: Other Armes there are, Prayers and Fasts,
 with them they conquer ever. Such be their opposition, and
 only such; beating the lawful only. Who have gone beyond
 that, are in desperate made examples of us.

Consider then against the evil the right way with Gods
 blessing: not with violent hands for fear of condemnation.
 Who first rebelled, his reward was hell. Hell ye would not;
 and will any of you rebel? Who durst not come near the
 Devil in the one, appears to be like him in the other. If
 therefore ye have any regard of your souls, for the Lords
 sake submit ye to every humane ordinance.

7

TRACT

TRACT IV.

Id est, ad hoc, ut omnes homines ad omnia humana ordinantur. To every humane ordinance.

THe Vulgar reads, *Omni*, and *Erasmus*, *Civis humana creatura*, to every humane creature. On this Translation *Beza* hath set *proposus absurdus*, as if they had done it very absurdly. Observe that note for the present, that, when you meet with it next, you may know it the better.

The Syriack, *Omnibus hominum filiis*, to all the sons of men. Whereby is intimated a sweet carriage in love and humility toward every one, superiour, equal, and inferiour.

Beza and others, *Civis humana ordinatio*, which we translate, *To every humane ordinance*. The words are full, and what each one holds would be scarce.

Civis usually signifies a creature, *Mat. 13. 19*. Sometimes creation, *Mat. 10. 6*. Sometimes an order of men, or a Nation, *Mat. 16. 15*. Here that Civill constitution, *quæ res hominum conservatur*, whereby men are preserved in the quiet, and well managing of their affairs.

Who did, *Eccl. 10. 19*, build up, left not Man-kind, *more bellino*, in confusion; but orderly, as an edifice, disposed, and set forth in beauty.

The Originall then implies, *τάξις καὶ πολιτεία*, order, & politie. *Digestam, & ordinatam vivendi rationem*, a digested, and ordinate Government; So *Calvin*. Of Civil Government the disposition, so the Greeke Scholiast.

Nor is it *inventionis*, humane, *quasi humanitus excogitata*, as invented, and framed by men, *sed quod hominum propria*, but as proper to them, is *Beza's* note.

Or humane, if you will, because *applicativum persone ad auctoritatem*, the designation of the person to the ordinance is ordinarily by some humane act.

'Tis here expressed, *ὑπὸ τοῦ κυρίου*, for the Lord, that is, as *Rom. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.* under God, from God, and of

God. His, and no others; primarily, formally, and immediately his.

Divine therefore in respect of the Donour induing, and Humane in regard of the Subject indueed.

This considered, the Hebraisme doth appeare. By the Abstract is denoted an existent in the Concrete.

As, *Rom. 13. 1.* Power is Man invested with Authority: So here, *Humane ordinance* involves *Governour, Lord, King, &c.* and this is set ere at hand. For the next words are, *Whether it be to the King as Supreme, or to them that are set up by him.* He is highest, all the rest are from, and under him. Not of; and by him, unlawfull all.

One word more will make the sense compleat, and reach our purpose home; and that is *uā*. Subjection is unto all, good and bad, *ver. 18. Et fidelibus, & incredulis,* under whom we are, both to Believers, and Infidels, so the Glasse.

Though God hath bestowed felicity on the pious onely; yet the Temporall Kingdome he imparteth to good and evill as himself wils, whom nothing unjustly pleaseth. To *Marinus*, and *Cesar*; to *Augustus*, and *Nero*; to *Vespasian*; and *Domitian*; to *Constantine* Christian, & *Apostate Julian*; to *Constantine* the Christian, and the *Apostate Julian*, so *S. Augustine*, *one non videtur*.

When either command, submission is ours. Christ, the Apostles, Martyrs, and Fathers of the Church in their lives, doctrine and deaths, are our presidents. We need not feare the service, who be so animated to the performance. But of this before.

Summe up all: and who are under *Cesar* a Christian, or *Cesar* a Pagan, unto his Authority tyed they ought to bend.

They ought in all thinges, *Qua pietatis & religionis nihil offitunt*; which twaine not piety, and Religion. For what holds in analogy with Faith and Vertue, *Non Cesaris sed diaboli est tributum*, is not *Cesar's* tribute, but the devils, said *Saint Chrysostome*.

The Royall Authority is not lessened by the viciousnesse of the Person. It incurs no blame, nor may the Subject so dignified be evill spoken of; *Exod. 22. 28. Alit. 23. 5.* Not cursed certainly

Aug. de Civ.
Dei, l. 5. c. 21.

Chrys. Mar. 22.
v. 21. Ser. 71.

certainly, no, not in the thought, *Eccles. 10. 20. Saint Peter 2 Epist. 2. 10. and Saint Jude 8. 9. would not endure blasphemy against the monsters of men, Caius Caligula, Domitian*

Nero. O wilfully blinde Zelots, who see, and not minde those Texts! Did ye not think the Scriptures foolishnesse, the Preachers fooles, Heaven a phanſie, and Hell a ſcar-crow, you would re-call, what poſſibly might be re-called. Would you not make an Act to ſtill their tongues, and hold their hands, whoſe Words, Pens, and Swords have been, and ſtill are, ſo virulent againſt His ſacred Maieſty, that was, and His, that now is, by lawfull ſucceſſion, our King?

God permit the ſcales to fall from your eyes, that this evil of Chriſtian opprobrie may, in what it may, be ſuppreſſed, and the Regall dignity gloriously re-advanced.

Believe ſo, *ſanctiſe, Nam congruentium eſt quaſi humanum commentum*, and believe the vengeance of God will manifeſt, that that which is ſo divinely deſcended may not be contemned, as an humane ſignment, by the beaſts of the People, and they juſtified in their Supreme Commonſent.

Ambroſ. in
Rom. 1.

Of all ſinners committed immediately againſt God, I find none more generally, and viſibly puniſhed then this mediate of Rebellion.

Bring *yourſelves* hither, and who will not, may be made ſubmit. For three tranſgreſſions of *Moab*, and for four God will not turne to it. Becauſe it burnt the bones of the King of *Edome* into lime, *Am. 1. 11.* and of *Nabuchodonſor* in *Jer. 51. 57.*

What then ſhall be done to *England* that murdered the moſt Saine-like King that ever was ſince Chriſt was on Earth, and calls it an Act of Juſtice?

Not doth *England* ſtand charged with that alone; but with the tranſgreſſions of *Danaſon*, *Am. 1. 3.* of *Azzab*, *ver. 6.* of *Tyrus*, *ver. 9.* of *Edom*, *ver. 11.* of *Judah*, *chap. 2. 4.* and of *Iſrael* alſo *ver. 6.*

Would the Lord be avenged on them, and ſhall he not on ſuch a Nation as this?

Fire, Sword, Peſtilence, Famine will devour, and the very earth

swallowed up, rather then Gods Ordinance shall be ever tram-
pled under foot. *Numb. 16. 31. 35. Jerem. 27. 12.*

Object.

*But ye shake hands with the Rhemists. Humane Charters, say
you, for that translation ye like best, is the temporall Magistracie
elected by, and may be rejected of the People. And justify your asser-
tion with Bellarmine from Deut. 17. 14, 15. where the people are said
to set the King over them.*

Solut.

Indeed the words are, *Constitues super te, thou shalt set over
thee a king, understood Synodically. Him, whom God hath
designed, and constituted King, shalt thou obey.* And though it be said,
*And thou shalt say, Behold the King whom
ye have chosen:* yet the election of the people is no other then
their obedientiaall accepting of the King. For the next clause
ascribing the constitution with an *Eve* to *Jeboah*, and the 17.
of the 9. in the first of *Sennel*, and the 10. of the 10. attributing
the appointment, and anointing unto him, shew the whole work
is the Lords.

God yeelds no more to the people, save their approving him
in all subjection. Nor is their approbation requisite, as necessary
tem, as simply necessary; It may, and must, be added to the
to the solemnity, to the essentiall constitution nothing.

The providing a King is from above, *1 Sam. 16. 1.* So is the
making a King, *1 King. 3. 7.* and the King is called Gods King,
Psal. 18. 50. Yea, Kings are Gods, all of them the Children of the
most High, *Psal. 83. 6.*

So high that no collective, no diffusive, no representative body
may at pleasure depose them. Who sets up, the same, and no
other casteth down, *Psal. 89. 39. 44.*

The miracles wrought by the Rod, or Scepter of *Moses* declare
Kings to be, as the Heathen said, *in* *signs* of divine descent, *divi-
gine*, nursed by *Jupiter*, and, *Deorum*, holding their crownes of
God onely. Nor have the Kings of *England* in their curing of the
Evill by the touch, been without a visible demonstration of their
divine Constitution.

In briebe, *Per me Reges regnant, sayes Willdome by me
doe Kings Reigne, Prov. 8. 15.* Christ by their persons, they by
his power.

And

And Solomon had great reason to say so. For if the people could make a King, it had not been King Solomon, but Adonijah the King. Because the faces of all Israel were on him, that he should reign, 1 King 12. 15.

Solomon there excludes all Pope, Presbytery, States, People, Commons. None share with Wisdom in the Creation of Kings, who shared not with the Word in the Creation of things.

Irenaeus saith, *Cujus jussu nascuntur homines, hujus jussu & Reges constituuntur*, God, who created Men, constituted Kings. Irenae. adv. Hæres. l. 5. c. 20.

Tertullian affirms the like, *Inde potestas, unde & Spiritus*, whence the Soul is, Sovereignty is thence. Tert. in Apol. contr. Gent. c. 30.

St. Athanasius holds us to it: Christ, receiving the throne of David, transferred, & dedit facere Christianorum Regibus, transferred, and gave it to the sacred Kings of the Christians. Athan. Ser. de beat. Virg.

So doth St. Augustine, *Quia solus verus Deus, ipse dat regna terrena bonis & malis*, because God is the only true God, he gives earthly Kingdomes to good, and bad. As if we might so well deny him to be the only true God, as rob him of this prerogative.

Twis usual for holy Bishops, writing unto Emperours, or Kings, to wish them grace, health, happiness. *In eo, per quem reges regunt*, in him, by whom Kings Reign.

Were all the Fathers in the severall Counsels adduced, no believing Christian would ever bring humane Act, or humane Vote, or humane Power to juggle the scepter, and sole disposing of God in the supremacy of a King.

All this while the Text is not wrested: no singular sense introduced. The Object remains still humane, as executed by an humane instrument, and upon an Object humane.

God hath his due, Cesar his. The King is acknowledged, and from God the King: Humane His person, His power Divine. Whose Anointed He is, He hold Him sacred, as his. And if this be Treason, I shall live and die a Traitor: and so will true Christians all.

Nor am I a Court-parasite herein. The Popish, Independent, Presbyterian, and Parochian Sovereignes shall still never justify me. I grant the people no more then a capacity,

citie, and desire to be Governed. Passively in submission they set up, but may create no power actively.

The Opinion of the *Manichees*, totally subverting the humane Ordinance of God, I utterly renounce, as diametrically opposite to the truth. Not any State can ever be wel conditioned for peace and safety, where is no Union with an actuall Government, by and in one Supreme.

So doe I the *Romanists*, *Puritans*, *Bucananists*, *Brownists*, that interpose the people betwixt God and the King. As if they were the Kings Origen, and His power lasted but *ad placitum*, whilst he pleaseth them, or they affect him.

As I keep no correspondence with those, I abhor *Nicholaitan* community, and *Anabaptisticall* parity. Both destructive to the Order of the Church, and State both.

And though these Humours swell high in this Kingdome, yet I am confident that who invested the King, will not suffer his power to be alwayes *in*, in vaine. Not thriving unto the first prosperitie, it may at last appeare to the comfort of the Loyall, and terrour of the Rebels.

I find no ground for despaire. The Spirit of God tells, that, according to the curse of *Jorabab*, after three years were expired, a fire from *Abimelech* devoured *Sichem*, and a fire from *Sichem* devoured *Abimelech*. *Judg. 9.* So let them, who ever make head, and will persist against my Lord the King, soone perish by the Head they make, and their Head with, and by them.

Blessed Saviour, indue me, and every one, under this persecution, with sufficient grace to possesse our soules in patience. Not leaving our works to be done, let us leave thy worke unto thy selfe. In the race thou hast set before us, uphold us running, as is prescribed, and we have that for example. Whether we live or not, to see a peaceable Kingdome here, enable us to keep thy peace initiated in us. Doe thy will on us, whatever it be; and, that we may enjoy eternall peace in thy Kingdome of glory, we beseech thee to beare us good Lord.

True Christians, in obscure and equivocall phrases, observing the general truth, permit not their Expositions to swerve from the analogy thereof. Knowing, obedience morall, and Printes, Gods derivatives, dare not straine a Text to maintaine a falling thence.

If *S. Peter* call *S. Pauls* higher power ordained of God an humane Ordinance, they search for a reason of the variation. Who are not of ability to reach that, will yet grant no contradiction; because one is the Spirit, that inspired both. More peircing eyes, looking far, and neer, determine it Divinely given, and humanely received. Apprehending God the Donor they conclude the Ordinance his. Yet what he so bestowes, as collated on man for the Government of men, makes his Ordinance humane. The cumulative, or communicative power of the people is usurpation: so is the reductive, and coercive. That neither of them may be inferred hence is their *thesis*. Nor doe they say that sovereignty is by extraordinary revelation, no humane act intervening, immediately from God. The designation of an individuall person by lawfull way manifested, election, succession, conquest, &c. is not denyed men. The conferring and joyning of power on, and to, the subject they hold primarily from God. He the constituent, and no other. Nor this in one, and not another; in all, and every one. What *S. Paul*, and *S. Peter* speak universally, they fear not to affirme of good and bad. Whence it is that neither the infidelity, nor the tyranny of a King can force them from their allegiance. Wherein the Heathen, as *Darius*, *Cyrus*, *Artaxerxes*, command agreeable to the Law of God, they shall be, so well as *Constantinus*, *Valentinianus*, *Theodosius*, by them obeyed. They stand to this, and doubt not. For who will overthrow it must produce a new Bible. Persisting therein they are bold, and zealous for the blessing. Because the Apostle accurseth him, who preacheth the contrary Doctrine.

Heed this every one: Who have offended, betimes amend your fault. Though vengeance comes with leaden feet, yet not without iron hands. The Lord will tear, and tear the disobedient in pieces. For the Angels sake repent, that they may rejoyce; For the Saints sake repent, that their bloud may not cry; For your Soules sake repent, that they may not live in eternall death; For the Gospels sake repent, that it may not be longer evill spoken of. If ye be of Christs Kingdome, appear as his Subjects. Submit ye to every humane Ordinance for the Lords sake.

I have discharged my Conscience for the Lords sake; if I perish, I perish for the Lords sake.

Δόξα Θεῷ.